

THE PENTATEUCH IV: DEUTERONOMY

WEEK 3

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OUTLINE

WORD II—ANTICONISM (CH 12)

Centralization

Holy Spirit and the Ban

WORD III—LORD'S NAME (CH 13-14:21)

Prophecy and Canon

Appendix: Dietary Law

WORD IV—SABBATH (CH 14:22-16:17)

The Earth is the LORD'S

Festivals

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CENTRALIZED SACRIFICE & POLITICAL SOLIDARITY

The following types of passages inspired the Hilkiah-Josiah Conspiracy, “Deuteronomic” history:

Deut 12:4-7—You shall not act like this towards the LORD your God. But you shall seek the Lord at the place which the LORD your God will choose from all your tribes, to establish His name there for His dwelling, and there you shall come. There you shall bring your burnt offerings, your sacrifices, your tithes, the contribution of your hand, your votive offerings, your freewill offerings, and the firstborn of your herd and of your flock. There also you and your households shall eat before the LORD your God, and rejoice in all your undertakings in which the LORD your God has blessed you.

The centralization project was an attempt to solidify political control. What would be a better explanation?

CENTRALIZED SACRIFICE & EXCLUSIVITY

Here is a better explanation:

1. God's own prescribed cultus in the tabernacle is maintained:
 - ▶ Singular location where God is the supreme monarch.
 - ▶ Singular priesthood, as opposed to “every man doing whatever is right in his own eyes” (Deut 12:8)
 - ▶ Distinct sacrifices carried out in specified fashion
2. Decrease the chance of spiritual dissolution, syncretism
3. Sustain *spiritual* unity among the tribes, regardless of political unity. (Cf. Joshua 22, I Kings 12:26-28)
4. The tribes get to regularly witness God's ongoing faithfulness to A/I/J.
5. Overall, this fits the pattern of Christ's exclusive, redemptive work

Note: Jerusalem is centrally located and 1-2 days on foot (not bad).

DECENTRALIZED DEVOTION

Sacrifice and formalized worship must be upheld where ever the Ark of the Covenant is.

But! The law encourages a day-to-day life wholly devoted to the Lord:

8:1,2 All the commandments that I am commanding you today you shall be careful to do . . . You shall remember all the way which the LORD your God has led you in the wilderness these forty years. . . The moral requirements hold everywhere and are the duty of the entire “priesthood” of Israel.

11:19-20 You shall teach them to your sons, talking of them when you sit in your house and when you walk along the road and when you lie down and when you rise up. You shall write them on the doorposts of your house and on your gates Deep impression of law in hearts, all times, all places.

12:16 Only you shall not eat the blood; you are to pour it out on the ground like water. Blood is holy everywhere!

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SOCIALIZATION AND THE TUTOR

Within the Word II (III & IV) section there are prohibitions connected to idol worship (Cf. Deut 12: 31,32)

The extreme features of the law come into focus in this passage in the New Testament:

Galatians 3:23-24; 4:1-3—But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith . . .^{4:1} Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, but he is under guardians and managers until the date set by the father. So also we, while we were children, were held in bondage under the elemental things of the world.

Like children need boundaries and rules (don't run in the street, etc.) so it is with us regarding spirituality.

HOLY SPIRIT AND NEW COVENANT MORALITY

Paul continues Galatians 4:4-7—

But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons. 6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

Just as adults don't really need rules to live morally upright/prudent lives, so too those who've received the Holy Spirit. We are free to make thoughtful, Spirit-led decisions about how to love others unconstrained by the narrow walls of the Law.

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FOUNDATION OF SCRIPTURE

Here we find another clear statement concerning the canonical foundation. Chapter 13 is devoted to possibility of a miracle-working idol worshiper:

13:1-5 Do not follow a false prophet—you must purge!

13:6-11 What if it's *your family*? You must purge!

13:12^{ff} What if it's *another town*? You must purge!

Consistency with Moses' word is required for prophets, on pain of death (Cf. Deuteronomy 4:2). Miracles aren't enough (Cf. Jannes & Jambres).

We say the Pharisees got Jesus wrong on this. Why is Jesus different?

CHRIST AND THE LAW

Why is Jesus different?

1. Jesus' miracles:
 - ▶ Like the OT prophets he raises the dead, multiplies food, harnesses nature
 - ▶ Unlike OT prophets, he seems to authorize his own miracles
2. Jesus never contravenes the Law—only rabbinic traditions.
3. Strangely, Jesus doesn't really call on people to follow idols: he claims to be God Himself, which was predicted (Isaiah 9:6)
4. The Transfiguration (Luke 9:28-36) includes an appearance from Moses (Law) and Elijah (Prophets).
5. The Father and Holy Spirit appear at his baptism (Matt 3:16,17)
6. No other prophet ever rose from the dead!

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THE LORD’S NAME?

How is the dietary law related to Word III: “You shall not take the name of the LORD your God in vain”?

THE LORD'S NAME?

How is the dietary law related to Word III?

- ▶ Meat and agricultural products are both tied up with diety in traditional cultures (ANE)
- ▶ As discussed in Exodus class, LORD's name has more to do with his character and specialness as a demonstration to Israel and watching world. Dietary law, like circumcision, is a legal demarcation and separation.
- ▶ Some have proposed that rather than being an appendix to Word III that the anomalous passages are connected to both of their neighboring words (III & IV). In the case of Word IV, the Sabbath requires trust in laying aside a day of work on farm

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THE TITHE & THE POOR

For ultra-rich Americans, we must meditate long and hard on this portion of Deuteronomy. For each of these passages, how do they relate to Word IV?

- 14:22 You shall surely tithe all the produce from what you sow, which comes out of the field every year.
- 15:7 If there is a poor man with you, one of your brothers, in any of your towns in your land which the LORD your God is giving you, you shall not harden your heart, nor close your hand from your poor brother
- 15:12,3 If your kinsman, a Hebrew man or woman, is sold to you, then he shall serve you six years, but in the seventh year you shall set him free. When you set him free, you shall not send him away empty-handed.

THE POOR: A PUZZLE

Is the following a contradiction? Why or why not?

15:4 However, there will be no poor among you, since the Lord will surely bless you in the land which the LORD your God is giving you as an inheritance to possess . . .

15:11A For the poor will never cease to be in the land. . .

Hint: Context!

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REST AND ANNUAL FESTIVALS

The festivals demonstrate an extra dedication to God. A special annual, extended period of no work:

- ▶ Passover (7 days)
- ▶ Feast of Weeks/Pentecost (traditionally, 1 day)
- ▶ Feast of Tabernacles/Booths (7 days)

Note: Day of Atonement (Tishri 10) is between Feast of Trumpets (Tishri 1), Feast of Tabernacles (Tishri 15). No direct call to participate in that...!

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